



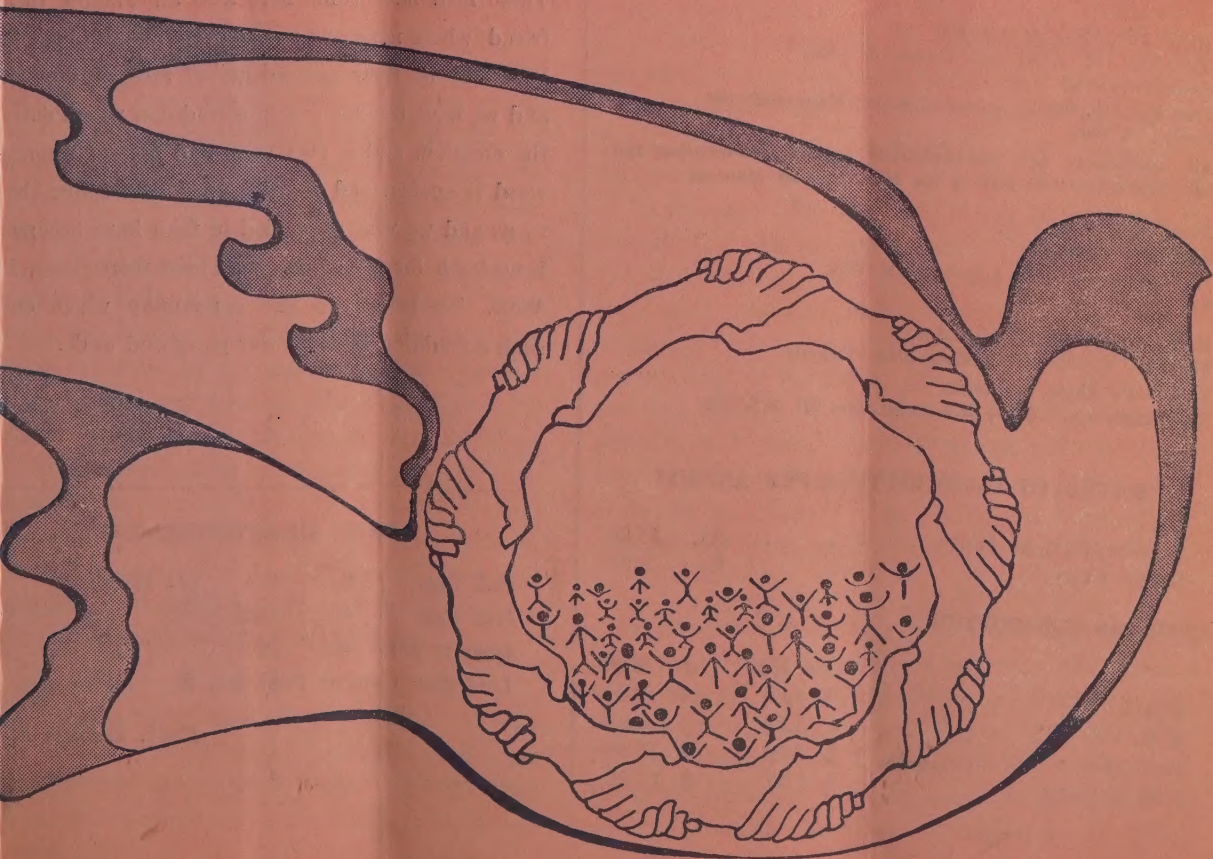
The South India CHURCHMAN

The Magazine of the Church of South India

● SEPTEMBER 1989

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Opinions expressed by contributors do not commit the C.S.I.

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SEPTEMBER 1989

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25 Years Ago!

The Gospel has been carried by the apostolic engers to the ends of the earth to bring men into stream of the history initiated and directed by These men have come here also an among them friends whose names we record in the annals of our hi Whatever be their antecedents of race or culture, and we have become one in a tradition which dates the creation, and is ever alive and present wherever word is spoken and heard. They who spoke the to us and we who responded in faith have become henceforth for ever one. In Christ there is no E West. To belong to this community which ens such a tradition must be our glory and pride.

—Churchman

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ellowship



ellowship is a fundamental necessity to any Christian. Jesus Christ began his public ministry with a ship! 'He appointed twelve... that they might with him.' (Mark 3:14) Their fellowship during three years involved a growing commitment to each other. They had to learn to live together, to honour one another, to serve one another and to work in harmony. They were to be 'sent forth to preach', but they needed to understand the meaning of reconciliation by daily practice and mutual interdependence. They became the nucleus, the core of the first Christian community. That little community born of the Holy Spirit on Pentecost became the vehicle of the mission with which Jesus Christ mandated the Church. Jesus lived and walked in the Spirit. What Jesus taught about the Spirit's activities was the natural result of the most blessed and harmonious fellowship between the members of Godhead—the Triune God. There was no mere influence or force or emanation from God, but a real person as Jesus himself was, only without a visible body as Jesus had. Pronouns like he, him, himself are frequent throughout the Gospels and we are forced to conclude that our fellowship is not with a thing but with someone; not with the exertion of power or energy but with a person of the Trinity.

Personal relationships cannot be negotiated. They are tested and strengthened through struggle. Sometimes we have to struggle hard. When natural calamities like drought and floods befall us; when epidemics break and

wipe us off; when, occasionally, (our administrative lapse cause us to stumble and when we were challenged in the civil courts—our struggles weaken us. Often we assume struggle is alien and tend to surrender and quit when the things get tough. Tough going, as a matter of fact, is the raw material of the mature relationship. I have no hesitation to say that the Church of South India has emerged as a seasoned Church with the Power of the fellowship of the Holy Spirit. Power, which sustains the members, is the predominant feature of the Spirit's ministry. Power is the manifestation of his presence. This is evident in the life and work of Jesus. We read of his returning in the Power of the Spirit. The disciples were promised power would be theirs as the Holy Spirit came upon them. Jesus knew that their preparation to continue his ministry on earth would come by the empowerment of the Spirit. The mission of Jesus which was commissioned by the Father and empowered by the Holy Spirit is being continued through the Church, his body. The deepest significance of Pentecost is to be found in the abiding presence of the Holy Spirit in turning the ordinary stuff of our common humanity into a great Church.

The fellowship of the Holy Spirit within us is a sharing of the life of God as manifested in Jesus Christ. It is a life of love, joy, peace, long-suffering, gentleness, goodness, meekness, faith and self-control. The fruit of the Holy Spirit is known when we share the fellowship of the Holy Spirit. In our intercessions we remember all the members of the universal Church. Persevering in intercession is difficult

without some personal link with those for whom we intercede. Our negotiations with the Church of North India and the Mar Thoma Church amply prove our stand. Exchange visitors' programme has already taken a shape which, apart from many other benefits, is ever enriching our fellowship, crossing national and cultural frontiers. These people when they go out, take with them the inspiration of their own discovery of Christ which will be a new experiency to others. This programme is a visible sign of our fellowship in the Holy Spirit—a new solidarity. This fellowship creates a new awareness that God is on our side as our

true Leader, always a step ahead, always preparing for coming tasks, always assuring us in every desperate hour of final victory, giving us new light on our problems, right judgement in our decisions and the most Holy comfort of his abiding fellowship. This makes us brothers and sisters in Christ. The fellowship of the Holy Spirit is not less than the fellowship of divine brotherhood. Let us therefore, walk fearlessly into it.

—DASS BABU

HOW SO OFTEN ...

How so often we do find :
 How unquenchable is desire for material possessions !
 How strutting is vanity !
 How unsavoury is arrogance !
 How deceptive is hypocrisy !
 How bitter is jealousy !
 How sharp and blind is envy !
 How animal-like is passion !
 How tempestuous is temper !
 How ungoverned is imagination !
 How quickly evaporative is sympathy !
 How fleeting is memory !
 How shiftily is loyalty !
 How short-lived is recognition !
 How temperamental is admiration !
 How feeble is faith !
 How fickle is love !
 How subtle is mind !
 How inscrutable is human nature !
 How do we account for this human psyche !
 How so often do we not find
 That the Divine spark is very nearly extinct in us.

K. MICHAEL VIJAYA RAO, M.A.,
 Giddalur.

CSI ANNIVERSARY 1989

REV. M. AZARIAH, *General Secretary, CSI Synod*

Come September, we think of CSI Anniversary, nurse with feeling of thankfulness to God and to all Christian brothers and sisters in this fellowship. 21 lakhs in number that are spread out in our 21 dioceses in the four Southern States of India and also in the Jaffna Diocese in Sri Lanka. As we attempt to review the life and witness of our Church over the past year, really we survey our Church scene, its various and changing contexts in which our Christian people have been living their life. It is then we can identify the Christian initiatives and our Church's response to that context through the various Ministries that seek to be our Mission Movement. In this brief essay, I will only try to highlight the major contours of our context and the main themes of our concern covering the past year.

The situation of continuing ethnic conflict in Sri Lanka in which Bishop Anbalavanar and over 10,000 Christians of the CSI Diocese of Tamil speaking areas are deeply involved, had of course shown certain positive initiatives like the election and installation of a Provincial Council for the North Eastern Province of Sri Lanka and more recently the plans for withdrawal from the IPKF by the end of December, 1989 besides the work of the LTTB and other groups joining the mainstream of Democratic politics in that strife-ridden country. In this context our small diocese continued to engage in going great programmes for providing housing for hundreds of refugee families, Nursery and Elementary schools for several thousands of displaced children through a dozen people service centres that also offer self-employment training opportunities to school drop-outs, girls and boys. A team including the Moderator, the General Secretary and the Director of the CTVT visited Jaffna and in Colombo in July 1988 and after sharing their experiences of the realities through our Church, the dioceses joined in deeper level of sharing and support. The Jaffna diocese also with prayer and concern. However, as to any direct role and participation with all parties concerned in resolving the conflicts through a process of reconciliation. It is obvious that the CSI in Sri Lanka necessarily to join with other Churches in that country. We continue to pray with hope for all the Churches in Sri Lanka.

There were some new emerging concerns in the middle of the 1980's. First among them is what is called Human Resources Development which the Prime Minister Rajiv Gandhi adopted as a new name appropriate to the Indian context for his Central Government Department of Education. Just then our Church was engaged in constituting a new Synod level Council for Education after having elected the Council for Healing Ministry and the Council for Technical and Vocational Training, the last also connected with the Socio-economic Development Ministry. When we had the Seminar on Diaconal Ministry, the convergence of different newly emerging concepts and concerns were discovered. Thus the relevant and con-

textually credible goals of Education were understood in terms of Human Resources Development. And this goal pointed in the direction of masses of our people in the local congregations and local communities of our villages and towns in this country which remained neglected and even dormant. But tapping those Human Resources and hitherto neglected possibilities, thus releasing the energies and potentialities in the people, particularly in the local communities, would demand raising of cadres of leaders at different levels and also training and equipping them all. Of course, our basic Christian purpose of Diakonia in this world which defines the content of Church's mission also implied serving the people, particularly the Poor and the oppressed in the local communities. It also implied calling and equipping or selecting and training of multifunction leaders. It was in the context of such a background our Theologically perspective Bishop Victor Premasagar articulated for the whole Church the emerging cluster of concepts that make for mission into what is now known as VELCOM, Vision for Equipping the Local Congregations in Mission. Of course we had the insight of 'Equipping for Mission' particularly from the CWM London where Dr. Christopher Duraisingh, one of our great Theologians expanded and experimented with that concept in several CWM member churches around the World through its famous, 'Education in Mission' programme.

The CSI as a member of the CWM certainly participated and profited through this Education in Mission process embracing Mission concerns both local and global.

Now it is this comprehensive Vision for Mission what our dioceses and the Synod as a whole has been engaged in implementing in the past year in particular.

I am happy to record that following the Synod level Consultation on VELCOM and after the January 1989 Madurai Synod itself deliberating on this theme, the process of VELCOM implementation is well under way with 17 dioceses already having had their diocesan level Consultations and at least twenty odd town and village congregations having begun implementing the VELCOM programme in their local communities. During this year the first set of Bible Studies for VELCOM titled 'Congregations in Mission' have been made available in English and in four regional languages. It is my hope and prayer soon this new initiative will take off and land on the ground, that is, in our twelve thousand odd local Congregations with God being our helper.

III. On 2 of October 1988 a Consultation on *Evaluation of Priorities* took place on the eve of the Synod Executive Committee meeting. This marked the phase when the Dioceses brought in their preliminary reports following upon the process of Evaluation of the Implementation of Mission Priorities in the previous five years, since this exercise was mandated by the January 1988 Synod at

Madurai. Of course the various Dioceses and Synod Councils and Departments took the various steps suggested at the October meeting including identifying priorities and areas of projection for Mission praxis in the coming five years. This future oriented Self-evaluation process culminated with a five day Consultation at Kodaikanal from 5 to 9 of May 1989. Along with the Synod Working Committee members and as many as 18 representatives of overseas partners and Aid Agencies, all the Diocesan Bishops and Treasurers, besides the Heads of the Synod Councils and Departments had joined at the Kodaikanal exercises. The Review Reports on the work done in the Dioceses and by the Synod Councils and Departments over the five years period related to and reflected upon the Mission Priorities for the Church arrived at and accepted by the 1981 Consultation in Madras. The same reports also contained perceptions and proposals of Mission Priorities for the next five years. The exercises were done with reference to the theme chosen for this Consultation namely,

ENLARGE YOUR TENT . . . ;
 LENGTHEN YOUR CORDS ;
 STRENGTHEN YOUR PEGS ;
 (Isaiah 54 : 2)

At the Consultation the opening theme address itself served to enlarge the context for this process of Self-evaluation. The Moderator delineating this theme referred to similar exercises in the course of the history of over 40 years in our Church. Those milestones on the road that our Church had travelled so far. The Moderator preferred to characterise this as the 'Majilis' meaning night halting place for the Pilgrims to assemble and deliberate before they proceeded further on their journey the next day. Thus, he noted the Publication of R.D. Paul's report on 'Renewal and Advance-Joint Action for Mission' 1963; the Consultation on 'Church and Social Justice' 1975 and The Consultation on 'Priorities for the Mission of the Church' 1981, and the very recent Consultation in Bangalore in July 1987 on 'Vision for Equipping the Local Congregations in Mission' (VEL-COM). There were of course other events like Seminar on Pastoral Ministry which led on to the formation of the Pastoral Aid Department at the Synod level and the Seminar on Diakonal Ministry which resulted in launching of the Diakonal Training Programme for the four regions of our Church. Thus, again within such an atmosphere of expanding the vision and inspiration, our Church as a whole was able to identify several significant aspects of Mission thrust that should engage all our local congregations in the immediate future. There were many newly emerging concerns that had opened before our Church at the Kodaikanal Consultation. This included a fresh resolve on the part of each diocese not only to enhance the efforts to raise the local resources both human and material, but also to share with the more needy among the fellow dioceses within our Church, these God given gifts concretely in terms of setting apart one additional per cent of their annual income for the Special Central Fund for this purpose. And it is through Exchange Programmes like South to South, North to North and South to North global sharing of personnel and our human resources as partners in the one world mission, the Consultation agreed to the emerging new concept of 'Koinonia' promotion between and among the partner churches. The inputs brought by the Rev. Gordon Shaw and the presentations from other Overseas partners like Mr. Eric Gass of the UCBWM, Rev. Robert Scheuermeier of EMS, West Germany and the Rt. Rev. Dr. Maitland Evans of CWM from Jamaica and Dr. Huibert Van Beek of WCC

with focus on the El Escorial guidelines on Ecumenical Sharing of Resources, and all these insights super contributed to a positive new definition of partners relationships. It is my earnest hope and prayer that can say at the end of the day that we have indeed turned the corner with newer perceptions of the nature and content and goal of our partnership relations in the context of shifting emphasis and strategies for mission in our Church and in our partner Churches overseas.

IV. A most significant concern holding the attention of the whole of our Church relates to the marking of a new dynamic in the life and witness of our Church Women particularly through the Women's Fellowship and through the CSI Order of Women, both having their headquarters at Vishranthi Nilayam, Bangalore. The ferment among the women of our Church of course would be said to have been ignited with the launching in the beginning of the year 1988, the Decade of Solidarity Men and Women in the Churches which is gathering momentum in the movement. Among the very thoughtful programmes boldly undertaken by the Women of the Church is what is known as the Pre-School Education Programme which will embrace the care of the mothers of the Children as well. The recently concluded workshop on the theme, 'Vision for Vishranthi' thus promised to open up the possibilities for new interests in the Special Ministries for Women and for deepening the spirituality of the Christian home and family in our Church.

V. The Child Care Programme of the Church launched and taken up by the CSI-CCC based in Bangalore, has completed this year its twenty years period of its great Ministry. Thousands of needy children especially from the rural areas of our Church are being cared for during their formative years at Primary and Secondary Schools and a sizable number through University stage with the generous help of the KNH Duisberg. Their emphasis on Human Resources and on personal development and renewal has grown into healthy and mature Christian citizens in our country had paid great dividends already.

The new programmes of placement training, employment, vocational training etc., together with remedial programmes to fit-in the slow learners, drop-outs etc. are pioneering approaches that greatly help the children. The education of diverse forms for disabled children had greatly concerned the Child Care Committee. The Consultation acknowledged and expressed its gratitude to the KNH for their commitment to the cause of Child Care in this country.

VI. Conclusion

The above reflections on the significant happenings would seem to clearly point to serve the basic tenets of the life and witness of our Church. In our recent Synod level meetings our Moderator has been articulating, as what to my mind and perception, I would call 'Critical Principle' of mission. The glory to God he would say consists in God himself coming on the side of the poor and the oppressed. Quoting a recent WCC book by Roelf Haan, 'The Economics of Honour' Bishop Pappas at least on 3 occasions insisted that the poor and oppressed are the 'Associates of God' as authentic understanding of the biblical meaning. And, this is what we dare say, is that 'Critical Principle' of Mission. We discern in all the various activities that are engaged in by our Christian brothers and sisters in our local congregations of our United Church of South India.

Sadhu Sundar Singh in a Punjabi Context

REV. JAMES MASSEY*

was Sadhu's 80th Birth Anniversary, when I had the chance to visit Rampur Village. It is in this village that he was born on September 3, 1889. Rampur is situated at the bank of a canal about 15 kilometers from Ludhiana in Punjab.

On September 3, 1969, I was invited by a missionary, Jullunder, to go with him to attend a function, which was organised in Rampur. We arrived in the village in the mid-day, where a few hundred Christians were gathered from different parts of Punjab. As per the programme, at 3 O'clock the function was supposed to start. So on arriving in the village we had some free time to go around. I joined some young people who were busy painting and fixing banners at the entrance of the village. As we were busy with this, a number of young villagers were watching us. Suddenly I heard them talking about the function. One young villager asked another 'What is going on?'. The other replied 'A guru of these Christians was born in our village and they are going to celebrate his Birth Anniversary'. Later on I learnt that in Sadhu's village, there is not a single Christian, and he belonged to the lower caste.

At about 3 O'clock all the Christians who came from outside started gathering in the centre of the village. Before the function was to start, one person came to me and asked if I can speak at the beginning of the function in Punjabi. I was surprised with this request, because I had not even been invited as a guest to the function. I just decided to go there with a missionary. Then I was asked to be the Secretary of the Panjabi Synod (UCNI) was asked to be there, but he did not arrive and now there is a need of somebody, who can speak in Punjabi, because of the villagers. I did speak at the function and after that I had the chance to visit Sadhu's home, along with his nephew who is a teacher, took us around the house and even showed us the room in which Sadhu had his first vision of the Living Christ, which completely changed the future course of his life. Later on, on my return to Jullunder I sent a set of Sadhu's books in Punjabi and Urdu, to Sadhu's family and the Panchayat.

During this visit of mine to Sadhu's village, the question came hard and had continued to haunt me, even today, especially whenever somebody discusses with me about Sadhu and his being Punjabi. The question is: Why is there not a single Christian in and around Sadhu's own village. The same question has taken another form also: Did Sadhu Sundar Singh contribute anything to Punjabi Christianity or to the Church in Punjab? The more I thought with this question, the more I am faced with the difficulty in reaching any reasonable answer. Even none

of his biographers touch this question. These include Rebecca Parker, Frederick Hailer, B. H. Streeter, A. J. Appasamy, C. F. Andrew, T. Riddle etc. All of these have talked of Sadhu being in Tibet, Himalayas, Western India, South India, England, America, Australia, Switzerland, Germany, Scandinavia, Holland etc., but not in Punjab.

So why is Sadhu's village without any living witness (Christian)? Why do his biographers not refer to his ministry in his home state? Was Sadhu's mission only for the non-Punjabis? Or was he as a prophet rejected by his own people? Or a Punjabi Christian or Church as it stands today is basically a Church of the lower caste, and as Sadhu was not of that background, so it was not possible for him to work among them or with them? There can be many more questions which can be raised if one closely looks at the Sadhu on one side and Punjabi Christians or the Church on the other side.

But concerning the above question/questions, we do find some clues in two of his own writings, and from these, two passages are given below, which helps us in understanding the position of the Sadhu in relation to the issues raised above:

- (1) 'It was more than 16 years since I became a Christian and I am still an outcaste from my family; I cannot live with them, I cannot eat with them. It is not easy to be a Christian, but God is answering my prayers. My father became a Christian and some of my relations are thinking about it, but on account of caste difficulty, they cannot confess openly.'
- (2) 'When it became difficult for me to remain at Rampur. Newton advised me to go into the Christian boys boarding school at Ludhiana. There the missionaries Drs. Wherry and Fife, received me very kindly and protected me in every way. But I was shocked when I saw the un-Christian life of some of the Christian boys and some of the local Christians, for I had the idea that those who follow the Living Christ must be like Angels and this I was sadly mistaken... even as it was, I decided to leave the school and these Christians and in live apart and as a Sadhu and follow Christ wherever he should lead me in His work.'

The first passage above is part of Sadhu's answers to a question which was asked, during his visit to Geneva (Switzerland) on March 10th, 1922, which is published in a collection of his sermons under the title 'Life in Abundance' (page 65). This passage makes it very clear that caste is the barrier between Christ and those who would like to follow Him. By 1922 a large number of low caste people already had become Christians in Punjab, following the Baptism of Ditt in 1873 at Sialkot. In fact at the time of Sadhu's baptism in 1905 the Christian Mass Movement was at its climax, and during 1913, the number of

these low caste rose to 58,035 in Sialkot district alone. Even today in Punjab, Christianity is almost synonymous with the low caste people, and Christian religion was, and is, the religion of the poor and low caste. So the problem at the time of the Sadhu was not so much of caste in the Church or among the Christians, the problem was, becoming a christian was meant to become a low caste. This is the problem to which we get a clear hint in the first passage, and this very fact, it seems, kept the Sadhu's relations away from Christ. There are some other references also in the Sadhu's other book 'With and Without Christ' (pages 23, 60), where he tells how he made some efforts to preach the Gospel both in his village and nearby, but faced similar problems, basically based on caste. So caste was the main barrier for the Sadhu to work in his home state of Punjab.

The second passage quoted above is from his book 'With and Without Christ' (page 57), in which he tells how the existing Christians became a stumbling block for him and even created a situation, which forced him to live apart from them and also to become a Sadhu. This factor, in a way, is also related to the first one. Because when we talk about the existing Christians we really mean the Christian's of low caste background, who never had the full sympathy of either the missionaries or the

upper caste Christians, who were their care-takers. some of them these Christians were even 'rubbish', 'common villagers', 'illiterate manials' and so on. Does present Church has any responsibility towards the Christians, or will they be left always to become a stumbling block for future converts like Sadhu?

Going back to the incident, with which I started my brief article, during 1969, at the time of Sadhu's 50th Anniversary, the village Panchayat of Rampur offered a large piece of land to Christians, to use it in whatever way they want, even to start a Christian Ashram provided there can be a small dispensary for the villagers run by the Christian hospital. The offer was made, but the Church once again lost the opportunity (because the earlier offer was lost by the Presbyterian missionaries when they had a mission school at Rampur, but it was also closed later on without any result). Here I mean perhaps now the Church can still take a lead from the Sadhu's experience and make an attempt to enable Christians to witness more effectively, provided the Church is willing to first struggle for the low caste Christians of Punjab and other places and help them in removing the age old stigma of caste and help them in realizing the full power of the Gospel of Christ or enable them to experience the full salvation offered by Christ.

The Bible Society of India

Is on the look-out for a dynamic, result oriented and enterprising person committed to the Bible Cause for the post of ASSOCIATE AUXILIARY SECRETARY for the Chandigarh Associate Auxiliary with its office at Chandigarh. This Associate Auxiliary will be functioning under the North West India Auxiliary which has its office at New Delhi for the time being. The applicant should be an University Graduate with supervisory administrative experience. Diploma or degree in theology will be an advantage. Candidates should be between 35 and 50 years of age as on the last date for this advertisement and be fluent in Hindi and English. Working knowledge of one or two other Indian languages spoken in the States of Chandigarh, Himachal Pradesh, Punjab and Jammu & Kashmir will be an added advantage. Extensive tour of the States of Chandigarh, Himachal Pradesh, Punjab and Jammu and Kashmir would be involved. Those with experience in distribution of Scriptures will be preferred other things being equal. The selected candidate will be taken in the salary grade of Rs. 1,130—60—1,610—80—2,810 (Grade 10) plus other allowances and the total salary on the minimum in this grade would be Rs. 1,542.50. On satisfactory completion of one year probation, the appointee will be absorbed in the salary grade of Rs. 1,450—70—2,010—90—3,270 (Grade 11) as the Auxiliary Secretary with independent charge of the Auxiliary. Higher start on this salary may be considered in case of well qualified and experienced candidates. Office-cum-unfurnished residential accommodation will be provided. Those called for interview from out stations will be eligible for first class train fare from the nearest railway station to the place of interview and back plus 10% of the fare towards incidentals.

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News Release

Sadhu Sundar Singh's Writings*

REV. P. DHARMAGNANI, Madras

is at once exciting and inspiring to *how* why the Sadhu was compelled to write. It was like in Prison writing out the Epistles. In spite of his tough Punjabi physical constitution, hardy and fast, the Sadhu was subject to serious sickness and suffering through physical pain, mental torture, desertion, starvation and persecution, a veritable Apostle of the Living Feet as Dr. Dayanandan aptly describes him in his recent article.

When the Sadhu's health broke down, he fell ill; He realised then that he could no longer undertake the long journeys in and out of India; He decided to write out his sayings and get them printed; His father had left him the money to buy a house; He purchased a small mission house near a slum area called Sabathu below Simla on the Malayas. His neighbours were scavengers. It was a very poor neighbourhood. But he could see the beautiful mountains and valleys spread before him. The Bible, Nature and Prayer were the three sources of his preaching, teaching and writing.

He had written his books in Urdu; Translations in English were made; some he dictated and Bishop Basamy and a few friends used to take down and make new language changes here and there. His book **REALITY AND RELIGION** was first published by Macmillan & Company in England.

From the years 1922-1929 the Sadhu completed 8 manuscripts all in Urdu. For some reason the titles **THE REAL LIFE** and **THE REAL PEARL** were not published in England during his life-time. It is possible he was not well enough to complete the translation. Among the papers left behind in that slum-area house, a complete English translation of the **REAL LIFE** was found which was published for the first time by the **CHRISTIAN LITERATURE SOCIETY, MADRAS**.

His writings of the Sadhu have already been translated into 40 different languages. Requests have poured in for translation of these books into other languages. The Danish publisher E. Fromidt wrote to Sadhu and informed him that 1,62,000 copies of his Danish books have been sold. A missionary of the Basel German mission translated 6 of his books into German and published as an omnibus volume. This title recorded heavy sales in that country. This pleased the Sadhu that his books continued to proclaim the Good News. Let us not forget the fact that these books were written by a sickly suffering Saint in his thirties.

This was a talk given at the releasing function of the book, THE CHRISTIAN WITNESS OF THE SADHU SUNDAR SINGH, compiled by Dr. T. Dayanandan Francis. The book was released by the Most. Rev. Dr. P. Victor Premasagar, the moderator Church South India.

The publishers in England allowed his books to go out of print. There was not enough demand for them. So long he was alive and visited various countries there was good demand for his books, but after his death this demand apparently declined.

India is the only country that has kept in print Sadhu Sundar Singh's books. CLS is not only the earliest Indian publisher of Sadhu's works in English but also the only sustaining one even till today. There is a very real demand for his writings in India and this is likely to continue. The devotional books of Sadhu Sundar Singh have been read widely.

CLS in a way has enjoyed the monopoly of Sadhu's publications. By way of numbers CLS has the unique distinction of having to its credit 36 publications of which 14 are in English, Tamil 7, Telugu 6, Malayalam 9. For a long time there were no reprints of his earlier writings of the period 1922-1929.

4 fresh titles and 4 reprints have been brought out during the birth centenary in addition to quite a few well-written tracts and articles in English dailies—made available to a large number of the reading public including our non-Christian friends.

Of the 4 fresh titles, 2 are by Dr. T. Dayanandan Francis 1. Sadhu Sundar Singh—*The Lover of the Cross*, and **THE CHRISTIAN WITNESS OF SADHU SUNDAR SINGH**. This is a collection of almost all the available writings of the Sadhu, his speeches, table-talks, travel experiences, select excerpts from his sojourns. It could almost be complete works of the Sadhu. Sadhu Sundar Singh had a flair for epigrams; crisp and compact sayings which are clear and concise. Dr. Dayanandan Francis has made a fine, judicious selection of these memorable sayings which have become proverbial, household words.

This collection which should be a real asset to any Christian and non-Christian home, to Churches, Libraries, Dioceses and all Christian Institutions, contains 622 pages on fine thin Bible paper—I mean the type very near to tissue paper used in the New International version.

It has two parts—Part I devoted to his writings—a ten of them and the Part II contains interesting conversations of the Sadhu, two of his significant prayers, table-talks and an exciting account of his tour to Tibet. There are 3 Appendices which are a real museum-pieces and a property worth the possession. Sadhu Sundar Singh's last letter to Rev. T. E. Riddle, *The Will of Sadhu Sundar Singh*. It has a Bibliography. Most precious are the letters in the Sadhu's own hand and his signatures appended at the beginning of the book. These have been meticulously selected by the Editor, Dr. Francis. The get-up is a slick and smart.

Clusters of Schools

DR. W. A. F. HOPPER,* Madras

1.0 Introduction

The pioneers who brought the gospel to this land also started schools as part of the Mission of the Church. Education as planned by them was a liberating force and gave the beneficiaries insights and power to struggle against age-long oppression, exploitation and caste discrimination. Education catered to the upliftment of the poorest of poor. The Church schools developed leaders at the grass-root level in our villages and also at the State and National levels. Thus, Education transformed the community into a LEARNING COMMUNITY.

Many changes have taken place over the past forty years or so in the institutions. A few are mentioned below :—

- (a) Some of the schools have grown into large institutions, while many of them remain small.
- (b) Some of the schools have become rich while many remain poor.
- (c) Some of the schools have become Urbanised while the majority remain a Rural set-up.
- (d) Some of the Schools have better infra-structural facilities and staff while many have very scanty resources.
- (e) Some of the schools have even become Self-sustaining (un-aided by the govt.) while many depend on the government for staff salaries and maintenance grants.

When a survey was made at a Diocese-level, it was found that there are topographical areas where Primary Schools are located in the neighbourhood of a high/higher secondary school. The village schools could be easily reached through the public transport system within a short time. Is it possible to plan for HUMAN RESOURCE DEVELOPMENT among children in village primary schools through the process of CARING, SHARING AND SERVING in the Community by the formation of Clusters of Schools? Could this be one model for Rural Educational Development?

2.0 Theological perspectives

2.1 Called for ORGANISMIC rather than ORGANISATIONAL relationships

There is a main stem with many branches (John : 15). A branch can bear fruit only when it is organismically

united with the Source that provides the essential materials and energy requirements. The branches are the organs. Biologically speaking an organ may be separated and made to grow under lab conditions. But it may not bear fruit. The goal is not bearing fruit but to bear *more*, if not *much* or *abundant* fruit. Even when an organ is connected with the main stem, the connection may get gradually severed due to several factors, such as attack by a pest or a cancer. Attacks by an external agent could be easily prevented but internal could be more dangerous and cannot be easily prevented.

Theologically, this Bible portion could be interpreted in many ways. A Primary School which functions alone may bear fruit but when a Cluster of Schools is brought together there are possibilities for bearing more fruit. The Lead School and the other schools should establish organismic relationship rather than organisational relationship. Rt. Rev. Dr. D. Pothiraj, Deputy Moderator and Bishop, CSI Madurai-Ramnad Diocese beautifully brought out the point that the development and the developing and the donor and receiver are together in partnership in the formation of School Clusters in the Diocese.

Jesus Christ has demonstrated this organismic relationship with the Church (Col. 1 : 18) as its head. The headship is to monitor development and welfare inclusive supply of essential nourishment not being in a position of authority but to possess the mind of one who is (1 : 2 : 5-8) always willing to serve and even to lay down life, identifying himself totally with the humans.

In an organismic relationship, there will be network among equals. No organ in an organism can claim superiority. All organs have a positive role to play in the maintenance of a Steady State. This would add wonderfully to the concept of a School Cluster.

2.2 Called to be living and lively stones rather than dead and deadly stones

It is simply wonderful that Peter who was a stumbling block and a rock of offence, after his transformation talks about living and lively stones (1 Peter 2 : 4-9) in the building process of a new living community of people. The Church and all Church-based institutions involved in diverse ministries have been built on the chief cornerstone, the Lord Jesus Christ. They are not final products but evolving products.

Can a living stone denote a primary school in a village? Some of the stones might have been marginalised by oppressive structures and systems for various reasons. Though they have been pushed to the periphery still they are living, rather struggling to survive.

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a School Cluster the Cluster of living stones are put together for building a new and living community. Living stones manifest as lively stones in the mission of the Church. In the process of building, each living stone is chosen, nurtured and respected for its peculiarity or uniqueness. Therefore, each stone is special. They are lively (full of life) to show forth the praises of the Lord who had led them out of darkness into his marvellous light.

Very often the god-given talent is kept buried. For all purposes, the human who has done that, is a dead person. One may be living clinically but dead for all other purposes. A dead person is one who is so close in a Cluster of disciples but spiritually and mentally far away from the Master. A school is a dead school when it just exists without functions in a perfunctory manner. ('The School is Dead' is a provocative title of a book).

Called to suffer for doing good than to do evil

Jesus Christ suffered reproach, reproof and finally death for the sake of doing good in the world (I Peter 2:17, 18). We are called upon as Christians to suffer and do good for the sake of others (I Peter 4:16). In a School Cluster, a school may have to suffer (I Corin. 13:25, 26) in the process of caring for another. Teachers in a cluster school may have to sacrifice their physical efforts and time (Rom. 12:1) in order to render professional assistance to their brothers and sisters in other schools. Teachers may have to spend more time for planning and organising learning and also to be with their children at school and even out of school in a Boarding time. Innovative teachers may have to bear the ridicule from routine teachers. Dedicated teachers may have to forego the extra money they can get easily through private tuition, for helping the poor during out-of-school hours.

Expected outcomes

Some of the expected outcomes of the Programme School Clusters in each Diocese are the following:

- (a) Excellence in Education will be achieved.
- (b) All Children will depict indicators for all-round development.
- (c) Slow-learners will be specially helped to increase their learning rate.
- (d) Professional development of teachers will be an on-going process.
- (e) Sharing of human and material resources will be an on-going process.
- (f) Collaboration will be done in organising many co-operative activities. Some of them are indicated below:
 - (i) Sports festival.
 - (ii) Religious festivals.
 - (iii) Association meetings.
 - (iv) Essay, Oratorial, Painting and other types of contests.
 - (v) Book-Banks.
- (g) Community involvement will be made possible in areas such as the following:
 - (i) School improvement programmes.

- (ii) Utilising Community resources for School Education.

- (iii) Utilising the School for Community development activities.

- (h) Taking special care of the education of children in our Boarding Homes.

- (i) Non-Formal Education Centres in Villages for children in the age group of 6-14.

- (j) Collaborating with Women's Fellowship and organising Pre-School Education Centres and Mothers Education Programmes.

It is hoped that as the programme is implemented, many more specific outcomes will emerge and they will be identified and recorded.

4.0 Professional inputs

The Councils and Departments of the Church would provide professional inputs from time to time. The Council for Education will take-up major responsibility. The following are some of the needs:

- (a) training of teachers in the area of teaching-learning with reference to the following:
 - * participatory pedagogical approaches.
 - * environmental studies approaches.
 - * investigatory approaches.
- (b) training teachers in educational guidance and counselling techniques.
- (c) training teachers in technical (vocational) skills to be involved in Socially Useful Productive Work (SUPW).
- (d) development of a variety of teaching and learning materials.
- (e) development of a variety of evaluation materials.
- (f) providing basic infra-structural facilities for organising teaching-learning.
- (g) equipping schools with apparatuses and aids for effective learning.
- (h) supply of simple educational technology hardware, such as, audio-recorders.
- (i) supply of simple software such as audio cassettes containing language lessons.

5.0 Managerial aspects

The management of a School Cluster will be the responsibility of the specific community. Therefore, it is envisaged that different models will emerge. However, some of the following guiding principles are furnished below:

- (a) The members of a School Cluster will come together as brother and sister institutions committed to a common objective of Human Resource Development in the local community.
- (b) An Advisory Board may be constituted comprising of the local Pastor, leaders interested in the development of education, Key Persons and Heads of Institutions.
- (c) A Steering Committee may also be constituted to plan and monitor all the developmental programmes.

(d) A Programme of Action (POA) must be carefully developed for each major activity in the School Cluster. In-built evaluation must find a place in it. Provision must be made for periodical feedback and monitoring.

(e) Proper files for correspondence and accounts books must be maintained by the authorised persons.

6.0 Role of the Synod Council for Education

The Council will be the Central Nodal Agency. It will work in close collaboration with the Diocesan Nodal Agencies appointed by the Bishops.

The Synod has approved the Education Ministry of the Church in the area of the Rural Primary School Education Programme through the formation of School Clusters. The Council will be responsible for the following:

- (i) to organise seminars and work-shops towards the professional development of teachers.
- (ii) to assist the Dioceses in organising School Clusters.
- (iii) to assist the School Clusters to launch into innovative educational programmes in the local communities with their participation and involvement.
- (iv) to provide technical assistance to School Clusters from time to time.
- (v) to plan and organise net-working relationships among School Clusters within and outside Dioceses so that sharing of Curriculum Material may take place towards mutual advantage.

7.0 Response from Dioceses

The Bishops have enthusiastically responded to the Programme of School Clusters. In Tamilnadu it is called as PALLIK KOTHUGAL. In all the other three regions similar catchy phrases will be evolved in Telugu, Kannada and Malayalam.

The Council for Education will organise one-day seminars for Correspondents, Heads and selected teachers from Primary Schools on the theme of Education for Human Resource Development. (Already 14 seminars have been conducted in 7 Dioceses). The morning session will be devoted mainly for conceptual discussions. The afternoon session is spent in planning for School Clusters in small groups of Heads and teachers.

When these were organised at the Diocese-level, there was total involvement of the Bishop and other Diocesan Officers. The Bishops have come forward to appoint Diocese level Co-ordinator and also provide all support for the functioning of the School Clusters.

In conclusion, it must be mentioned that our teachers in Rural Primary Schools participating in the Seminars have whole heartedly welcomed the formation of School Clusters towards Human Resource Development. They have accepted this as *their* programme for *their* professional development resulting in the development of *their* school and *their* Community through the growth and development of *their* children from *their* villages. This work commitment from the simple village teacher along with the powerful working of the Holy Spirit works wonders in the transformation of people and communities through education.

The Bible Society of India

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Sermon Outlines for the Month of October 1989

Prepared by

REV. J. M. JOGULA, M.A., M.Th., Dharwad.

1989 : 20th Sunday after Pentecost

Bible Passages : Isaiah 43 : 18-21, Colosians 3 : 5-10,
Mark 2 : 18-22.

Theme : Renewal.

Isaiah 43 : 18-21 : Israelites were in Babylonian captivity. The Lord God in his mercy promises them liberation. He will save them and make them happy so that they may sing His praises. Their old life of sorrow and despair will be changed into joy.

Colosians 2 : 5-10 : Renewal means to get rid of the old self, old habits, old nature which are not pleasing to God and to put on the new self. 'This is the new nature which God, its Creator, is constantly renewing in His own image, in order to bring you to a full knowledge of Himself'. (2 : 10 TEV).

Mark 2 : 18-22 :

(a) Renewal is not patching up of new things with old things, of new nature with old nature.

Christ gives two examples :

- (a) a piece of new cloth and an old coat.
- (b) new wine and used (old) wineskins.

(c) Blindly celebrating the old religious rituals will not bring any fruits. It will not bring renewal of hearts. At times such practice may spoil the good self. Hypocrisy is condemned by Jesus Christ.

(d) Jesus Christ came to renew the hearts of human beings and renew their relationship with God.

(e) The old law and its observances did not bring salvation. The Pharisees were fasting since long and the followers of John the Baptist too followed the same because they had not yet seen the new approach which was brought by Jesus.

(f) Renewed life must be expressed in new ways (v. 22).

1989 : 21st Sunday after Pentecost.

Bible Passages : Proverbs 1 : 1-9, 2 Timothy 2 : 1-2,
Matthew 7 : 24-29.

Theme : Education (Teaching Ministry).

The pioneer Christian missionaries who came to India from different countries established primary schools, secondary schools and colleges as part of their missionary enterprise. They were convinced that the illiterates will

not be able to respond to the Gospel which they had to accept. So the teaching ministry became a part of Christian mission. Do we keep this goal of presenting Christ to the non-Christians in our Christian educational institutions? When our secular government forbids direct teaching of the Christian Gospel in class-rooms, how are we to maintain this goal?

1. **Proverbs 1 : 1-9 :** 'Fear of the Lord is the beginning of knowledge' v. 7. Our teaching ministry must have the goal of leading the students in the fear of God.

2. **2 Timothy 2 : 1-2 :** Teaching process is a continuous process. It goes from one to another.

Timothy had to pass on the Good News of Jesus Christ which he had received from Paul to others.

3. **Matthew 7 : 24-29 :**

(i) Learning should be put into practice.

Teachings of Jesus are not only to be heard but should be practiced in our lives.

This will give us strong foundation for our life.

(ii) The method of teaching of Jesus was not like that of the Pharisees. He taught with authority. He had authority given by God.

Christian teaching ministry must follow the example of Jesus. It should be result oriented.

It should be authoritative depending on the guidance of God. Our aim should not be just to create worldly wise mass but to create spirit-filled good citizens.

1989 : 22nd Sunday after Pentecost

Bible Passages : Isaiah 42 : 10-12, Hebrews 13 : 10-16,
Luke 22 : 14-27.

Theme : Eucharist.

The word 'eucharist' is used for the Lord's supper—Holy Communion. It has a meaning 'to give thanks'. While celebrating the feast of remembrance of the death, sacrifice of Jesus, we thank God for this greatest gift to sinful humankind.

1. **Isaiah 42 : 10-12**

God is bringing liberation and offering new things. He is the Creator and liberator. All created beings and things must praise Him.

2. Hebrews 13 : 10-16

We are not called to offer sacrifices of animals and birds as was done by the Jewish people.

Our sacrifice is :

- (i) to confess Jesus Christ as Lord. Confession includes acceptance and surrendering.
- (ii) to offer praise to God, 'remember with gratitude what He has done.
- (iii) to do good and help one another.

3. Luke 22 : 14-27

- (i) Jesus took a cup, gave thanks to God. He took a piece of bread, gave thanks to God. Jesus is offering himself, thanking God for declaring His death as a sacrifice to liberate humankind.
- (ii) The Son of Man will die as God has decided. v. 22. Jesus' death is not a martyr's death. His death is in order to fulfill God's plan.
- (iii) We have to follow the example of Jesus. He came to serve and we too must be willing to serve.

22-10-1989 : 23rd Sunday after Pentecost

Bible Passages : Amos 8 : 4-8, Romans 8 : 18-25.
Luke 19 : 11-26.

Theme : Industry and Commerce.

Do not blame me if I say that the following are the popular slogans of today :

'To have a successful industry, you must know how to exploit poor labourers. To have prosperity in any commercial project, you must know how to cheat.'

These are not my own statements. See what we read in the Bible.

I. Masters and labourers Amos 8 : 4-8

Over charge, use false measures, fix the scales to cheat customers, worthless goods—high price. Bad practices.

Romans 8 : 18-25: Present time all of creation groans with pain. There is no peace because of exploitation.

Luke 19 : 11-26 : Lazy labourers, who go on blaming the masters, owners of industry etc.

Check the problems from both sides in any industry or commerce today. Producer and consumer both are involved in the struggle.

II. Rewards

- (i) Dishonesty, cheating, exploitation brings God's judgement and punishment on the nation (Amos).
- (ii) Oppressed and those who are groaning with pain will be liberated (Romans).
- (iii) Sincere, hardworking labourers will be rewarded (Luke).

Discuss the role of the Christians and churches today in this.

29-10-1989 : 24th Sunday after Pentecost

Bible Passages : Isaiah 2 : 2-4, Revelation 11 : 15-17
Mark 13 : 3-10.

Theme : Peace (International Relations).

One world, one Church, one Lord. It is our Christian Hope. To achieve this goal, the international relationships have to be changed and peace is to be established. Will this happen in our lifetime? There are so many uncertainties but we are called to pray as our Lord Jesus Christ prayed.

1. Isaiah 2 : 2-4

Many nations will come to the Lord for guidance and settlement of their disputes.

Nations will not declare war but live in peace with one another. Isaiah was given the privilege of seeing a future which displays the plan of God.

2. Revelation 11 : 15-17

Here again John, the beloved disciple of Jesus is given a glorious vision of the future world when the Messiahs rule all the world forever and ever. Though John was exiled in Patmos and was facing suffering and hatred, the Lord comforted him, giving a vision of peaceful world.

3. Mark 13 : 3-10

In contrast to the above two glorious pictures, our Lord Jesus Christ in this passage shows us the reality of happenings in this world which will occur before the promises mentioned above come true.

Noise of battles, news of battles, fighting of countless earthquakes, famine, persecution of believers. All this will happen.

But we are called to tell the Good news of Jesus Christ.



All Saints Church, Dharwad Crosses the Centenary Year

MRS. USHA JOSEPH, *Dharwad*

The year 1988 marks the centenary year of All Saints Church, Dharwad, Karnataka. It is surely a year to look back at the milestones it has passed through with a deep sense of reverence and dedication to rededicate oneself to the service of Lord Jesus.

All Saints Church, an antique monument of classic touch stands as a reminiscence of British imperialism in India. This Brick Structure with an air of rustic splendour around it is a replica of the British Country Church. It was a chapel founded in the year 1888 for the European Officers stationed at Dharwad. A Chapel so solid, solemn and serene still maintains a graceful sophistication even in its 100th year.

The Church which has counted one hundred years by the countless Blessings of Jesus has silently passed through its centenary signifying the glorious presence of our Lord Jesus in this sanctified sanctuary. We can only count the number of years the Church has attained but we do not know how many troubled Hearts are comforted, how many wishes are fulfilled, how many dreams are realised and how many prayers are heard and answered in this House of worship!

This Church was ceremoniously consecrated on 27th October 1888 and it was named as All Saints Church. The dedication service was conducted by Bishop L. G. Myleore the than Bishop of Bombay, as it was under the Diocesan of Bombay.

At this juncture it is worthy to remember the Cowley Fathers of England (The members of the Society of St. John the Evangelist) who first conceived the idea of building this Church in Dharwad. These famous Cowley Fathers of England who served in Dharwad District, Karnataka, in the year 1874 cherished the dream of having a House of worship, and in fact their determination was the real edifice and through their continued dedicated efforts the Church came into existence in the year 1888 at Dharwad.

The choice of location really needs a word of appreciation. Far from the maddening crowd and away from the urban turbulences, the Church is located in a beautiful vicinity full of greenery on Dharwad-Haliyal Road. The peace and tranquility abides in this vicinity. The age-old huge trees with birds and nightingales dwelling in it adorn the premises of the Church and breathe newness and natural splendour. There is a small garden with varieties of fruit trees around it. The serenity of the surrounding speaks of the sublime presence of the Almighty. The captivating loveliness of the vicinity and the sanctified solitude of the area has added a uniqueness to this Church. The Church all of the Sunday Morning service sends a sober melody that echoes in the entire quiet area. This echo has a

subtle and symbolic message that the sounding and resounding of the Church bell awakens the conscience of the believers to indulge in noble thoughts and deeds pleasing in the sight of Lord, true to one's conscience and convictions to mark the sabbath day. The beautiful morning hours and the pleasant evening hours in this Church charms one's mind to commune with the creator. So alluring is the atmosphere! Indeed, the beauty and tranquility of the Church stirs the spirituality that resides in the inner most corner of the human heart. In this context, the Psalm 84 which begins with a verse 'How amiable are they tabernacles, O Lord of Hosts': adds a note of relevancy.

To say a word about the structure of the Church, it is a small Church built for the local British Residents. The construction work of the Church was supervised by a Junior Chaplain R.H.P. Barret. The construction of the structure is really commendable. This is made of wire cut burnt bricks. It has no outer plastering but still its perfection fascinates the onlooker. It has a cemented flooring and the sacred altar portion is made up of China slabs. The roof of the Church has corrugated iron sheets above the wooden ceiling. This age old structure at the service of the Lord has not undergone any major repairs or renovation and it is so strong and perfect. This speaks of the engineering ingenuity of the time. And this majestic monument has a message that 'For the Lord is good. His mercy is everlasting and His truth endureth to all generations' (Psalm 100 : 5).

Speaking about the mode of Worship, this Church still retains the age-old grandeur of Anglican order of service. The Hymn books bear the imprint of the Church of England. Although it is basically Anglican in order, the Indian identity is maintained being one with the Church of South India.

It makes an interesting reading to note that the Church possesses the articles which are of monumental importance and that have co-existed with the Church. To start with, the teakwood pulpit that adorns the Church dates back to 1903 and even today the Lord's message is delivered from the same pulpit. This was presented by Arther P. Andersan in 1903 in memory of his wife. The pulpit is still so strong, and solid, it looks as if the Lord's message has strengthened it year after year to serve Him for many more years to come.

Secondly, the Baptism Font of the Church which is in use today is an old monument of 103 years. It is made up of marble stone and it was presented in the year 1886, even before the construction of the Church in memory of Beautrice Dunsterville by her brother.

And the Bishop's Chair, Arm Chairs and pews that have grown old with the Church have retained the age-old elegance. The organ that is used to sing and praise the Lord is in use since decades.

In memory of the British officers who served and died in India, the marble memorial plates and Brass memorial plates are embedded in the walls of the Church.

The past records of the Church reveal that the first Indian to be Baptised in this Church was William, Son of Thambuswamy by the then Rev. Annaji Kaushik. And the first Indian couple to be married was John and Mukta in the year 1901.

Thus the All Saints Church has grown up to this stature with time by the word and will of God.

In 1962 the Church was handed over to the Church of South India along with all the Anglican Churches in North Karnataka region.

Thus recall again, the Church which was dedicated in the year 1888 by Rt. Rev. Mylore Bishop of Bombay was rededicated in the year 1987 by Rt. Rev. V. P. Dandin, Bishop, Karnataka Northern Diocese and the Chief guest of the occasion Dr. D.G.S. Dinakaran, a man of universal acclaim and a spiritual stalwart on its 100th year. With this rededication, the past heritage is handed over to the future generation to preserve the glorious traditions of

the Church and also to uphold and practice the commandments of Christ. Rev. J. Prabhakara Rao, M.A. [England] B.D. is the Presbyterian in charge of the Church.

This Centenary function with the gracious presence of these two Religious dignitaries looked momentous and their prayers and messages sounded purposeful.

This Church festive held on 8th November 1987 was witnessed by a huge gathering and it marked the beginning of the centenary year.

Now the Church has to go a long way counting the Blessings of the Lord to accomplish the noble tasks that are ahead of it. Hope under the able stewardship of Bishop Rt. Rev. V. P. Dandin, it will be able to embark upon it.

Considering and recognising the uniqueness, the Church displays, the Church authorities and the religious heads of the Church have greater responsibilities to maintain the beauty and tranquility of the Church in order to preserve its uniqueness.

It is an ardent hope that the Church will march forward as a Torch bearer to see many more Hundred years in the name of Christ inspiring every Believer to show forth the excellencies of Him in our day to day life in order to accomplish His mission of Love, Peace and Hope.

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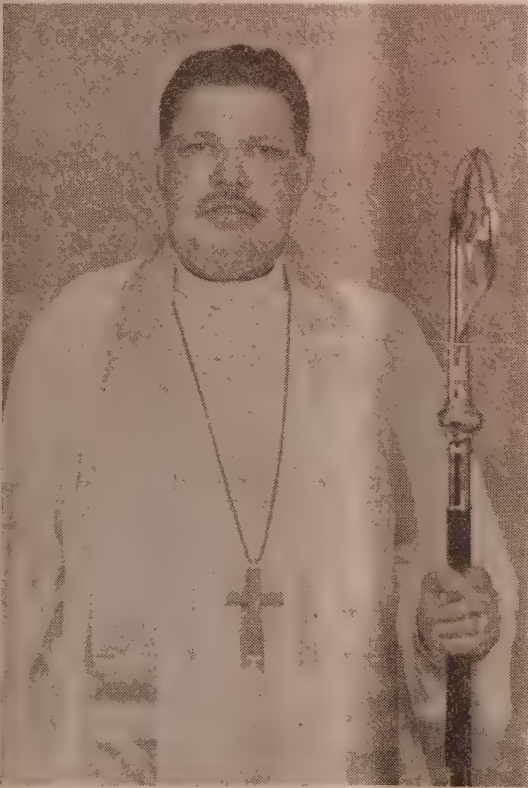
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New Bishop for Karnataka Southern Diocese

Most Revd. Dr. P. Victor Premasagar, the Moderator of the Church of South India, consecrated Rev. D. P. Shettian, M.A., B.D., the Bishop of the Karnataka Southern Diocese on Sunday, 14th of May 1989 at 2.30 p.m. in the C.S.I. Shanthi Cathedral, Balmatta, Mangalore. Rt. Rev. Dr. Jathanna, Bishop of the Central Karnataka Diocese preached on the occasion. Bishop Furtado, Bishop Dandin, Bishop Mani, Bishop Seth, Bishop William Moses, Bishop L. V. Azariah and Bishop Solomon



BISHOP D. P. SHETTIAN

Dorasamy, the former Moderator were present in the Consecration Service. Rev. J. L. Sadananda, the Treasurer of the K. S. D. was the Convener of the Reception Committee. Rev. Harry John, the Vice-President, K.S.D., Mr. Ravikanth, the Secretary, K.S.D., Dr. Christopher Furtado, the Principal K.T.S. and many other leaders and the members of the diocese made the day a memorable one.

One of the most interesting facts that strike a church historian or any Christian observer is the unfailing driving force issuing from the Holy Spirit.

Countless times the Church faltered ; countless times the Church has sunk into the mine of dissent and disunity ; countless times the Church has had what appeared to be her darkest hours. Happily, the Holy Spirit, has never failed to rescue the Church. Thanks be to God for His wonderful gift to the Church.

Our own Church has once again witnessed the power of Holy Spirit at the consecration and installation of Rt. Rev. Deva Prasad Shettian of Karnataka Southern Diocese.

For about twenty years the diocese was an unfortunate prey to centrifugal forces, the result of innumerable factors. The recent verdict is proof of the diocese's eagerness to be put on even Keel.

This out-come could not have been possible without the tireless efforts of the Moderator P. Victor Premasagar. The Moderator had studied the diocese with the zeal of a spiritual sleuth. He had tracked down faults that had caused friction, dissent and trouble. He did not stop there. He set to work to put them straight, a work fraught with grave consequences. If one could imagine the countless souls that make up a diocese such as the Karnataka Southern, each soul with his own feelings and convictions and if one could imagine the problems, some of them chronic, pestering the diocese, then it would give us the stupendous task our Moderator set himself. He literally took the bull by the horns. He went all out risking his life more than once.

Bishop Shettian is what one might call a human machine that has unlimited patience. For about a decade he bore the brunt of all the misguided elements. Yet never once did he give way to the slightest resentment. His good temper is his forte. He is good at narrating stories, making them up as and when the occasion calls. He has the functioning of the vast and complex diocesan machinery at close quarters at all levels—right from the Synod down to the basic parish Council. He had the opportunity of holding numerous positions. He was the first diocesan Treasurer of Karnataka Southern diocese. He was the Moderator's Commissary of the diocese for six years. During his tenure of service, the Diocesan Council was convened and adopted Constitution for the diocese.

He received B.D. from Serampore and M.A. from Mysore University. He worked as teacher for sometime.

He is married and has three sons and one daughter.

We congratulate him and implore God's blessings upon his ministry.

—Editor.

36 Years of Glorious Ministry

RT. REV. H. S. THANARAJ, *Asst. Bishop, Madras*

Bishop Sundar Clarke is known to me for the past 43 years from the time we studied in the Madras Christian College, Tambaram. We both were active members in the student Christian Movement of the College and so through the SCM we became friends. When we were in the College, God called us to become pastors. Then we joined the United Theological College, Bangalore. Our friendship grew year by year and we became like brothers. I am deeply grateful to him for what all has done to me, especially for his sincere love towards me. In the whole of the Church of South India, the only Diocese which has now an assistant bishop is the Madras Diocese and I had the privilege and joy of serving the Lord as assistant bishop for the past 5 years under his able guidance.

1. He is a Man of God

His faith in Jesus is deep and sincere. He is a man filled with the Spirit of God. Many a time he prayed saying, 'Lord, help me to be a saintly bishop, Lord guide me to be a godly bishop'. On many occasions he had told the clergy, 'The church needs dedicated pastors, Workers Committed to Jesus, preachers who give God's message, men with Commitment and bakthi and not just intellects with several degrees and mere administrators'. In one of his sermons he said 'When you have any problem ask this question to yourself—If Jesus were in this situation, what would he do'. He felt that what the church needs today is Spiritual Renewal in the Diocese. He organised Spiritual Renewal Conferences for the Diocese and for the whole of India.

2. He is a Man of Prayer

The secret of his glorious ministry is his prayer life. Each day he spent much time in prayer. He has a regular system of prayer and each day he prayed for some presbyters and other Christian Workers. Though he originally belonged to the Anglican Church he liked simple extempore prayers. His prayers were meaningful and contextual and they came from his heart. In worship service he wants much time to be spent for intercession. On many occasions he said that worship should be lively and joyful and should not be dull. He wants people to clap their hands with joy while singing in the church. He has the habit of praying for those who have difference of opinion with him and those who dislike him.

3. He is a Man of Evangelisation

He is a very keen evangelist. He loves to share the love of Jesus with other people. He feels that preaching the Gospel to the people of other faiths is his great joy and it is his duty. Very often he said that every Christian must be a missionary and every Church must be a missionary church. In his book 'Let the Indian Church be Indian', he has emphasised the need for Indianness of the Indian Church. He advocates the use of indigenous methods in structure, worship and evangelistic work such as use of Kuthu Vilakku in churches instead of candles, offering flowers in worship, singing songs in Indian music with Indian instruments in worship, having Bhajan during worship and evangelistic work, proclaiming Christ through Kalatchebam, Villupattu, and drama, lighting Kuthu Vilakku at the time of opening of functions, and construction of church in Indian architecture. To him any help or meeting the needs of others or Social work done with the love of Christ is evangelism.

4. He is a Man of Action

He often said that word should be followed by deed and that mere talk or discursion or feeling sorry was not enough. Love and Concern must be shown in action. He was always active in doing some good thing for others. When there was drought or flood or fire accident he went into action immediately and helped people in distress. He organised processions in the city of Madras to demand justice for Harijan Christians from Tamilnad Govt. and Central Govt., another procession asking the Tamilnad Govt. to drop their proposal of changing the name of the Cathedral Road and another procession to protest against the evils of dowry system. Later the Tamilnad Govt. decided not to change the name of the Cathedral Road. All the projects of the Diocese arose out of his concern for others and the need for action.

5. He is a Man of the Poor

He has always a great concern for the poor, the rural poor and the poorest of the poor. Every year a large amount of the Diocesan fund was spent for the projects of the poor. The following were some of the projects of the Villages for which several lakhs of money were

pent; Building and repairing Churches and schools, digging of new wells and deepening of old wells for drinking water, Decennial project (celebration of Bishop's tenth year), Six-Sixties project (celebration of Bishop's 60th birth-day), Construction of houses for cobblers of cheyyur Village, Development project for Pudunagar Village colony for people affected by leprosy), Rural Community Development, Scholarships for poor students and Mass weddings for poor people. During the service of dedication of a new Church he prayed 'Lord give me eyes to see the poor, give me ears to listen to the poor, give me voice to voice for the voiceless and give me heart to identify with the poor'.

He is a Man of Affection

His affection for people is sincere, deep and marvellous. He loves all people, whether rich or poor, from city or village, educated or illiterate, young or old. He is a people's Bishop. Some times though he is strict he has a kind heart. Even in the letters of disciplinary action, there is a note of affection. He is friendly even with those who dislike him. He always speaks frankly and because of this some people dislike him. People have enjoyed his conversation and jokes.

There is a saying, 'Behind every successful man, there is a woman'. Mrs. Clara Clarke has been an ideal wife to our Bishop. As Pastor's wife and President of the Women's Fellowship of the Diocese she has served faithfully for 36 years in strengthening the spiritual life of women and families and in building the church. She is an excellent speaker and preacher both in Tamil and English. She also has a great concern for the poor. Her great service in raising funds for and organising 160 Mass weddings for poor people of the villages is to be remembered and commended at all times. Those who went to her house cannot forget her kind hospitality.

The Diocese is deeply grateful to our Bishop and Mrs. Clara Clarke for all they have done to our Diocese. I am thankful to them for all they have done to me and my family.

I pray that our Lord may bless them, their children and grand-children and grant them health and strength. May the Lord be with them and guide them wherever they go and bless their future ministries.

WANTED

Wanted a B.Sc. Passed teacher (with Mathematics as one of the subjects) for the Khasi Jaintia Presbyterian Synod High School, Jowai on a fixed pay of Rs. 1,500 p.m. plus 25% dearness allowance with prospect of further increase later on. Intending candidates should submit their applications with full particulars supported by attested copies of certificates to the address of the undersigned within 30th September 1989 and be prepared to appear for interview at their own expense at the High School premises at Jowai on 17th October, 1989 at 11 a.m. bringing the original certificates with them.

D. BLAH,
Secretary, Managing Committee,
K. J. P. Synod High School,
P.O. Jowai-793 150.



Ministry among the Tribals in Karimnagar

SR. T. D. SIMON, *Karimnagar*

Karimnagar is growing fast in all directions just as other towns and cities in our country. Along with this growth there is also the growth in the number of beggar's colonies along the main roads. Some of the colonies are very near to our houses.

These colonies are formed by very small huts erected with a single thatch bent in a dome shape. It provides a single room of about 10 ft. x 7 ft. for a family of 3-4 members. The people must bend while going in and out of the huts. Dogs and fowls are also the inmates of the huts. It only explains how crowded these people live and how prone they are to communicable diseases.

These people belong to 5 tribes. They are nomadic type, some of them belong to beggars caste. They believe begging is their birth right. Apart from begging they earn their livelihood, some by weaving baskets and selling their products, some collecting waste materials and selling them in the market and some by hunting birds and securing food for them. Some of them don't wear enough clothing.

They are quite content to be in this state of affairs. They dislike any change, they do not trust any strangers. If anyone likes to help them, they attach some motives to the good intentions of the benevolent people. Their children are sent out early morning for begging and they are back in the huts by 9.00 a.m. before their parents go out for their daily chores. These children are the custodians of their huts, property and younger children till their parents return. They are dirty, uncared-for, malnourished and some are ill. They have no schooling.

In such situations what should be the concern of the Christian community for these people? Should we give them bread when they come day in and out for begging or should we help them earn their bread? Many give alms with a hope of receiving God's blessing. But does giving alms to the regular beggars satisfy our ego or does it help the beggars to lead a wholesome life? In fact not all beggars are economically poor. They do have enough money to pay for their needs. They only need to change their attitudes and reconsider the priorities in their lives. In response to these considerations, the staff of the C.S.I. Hospital has been rendering health care in these colonies for the past several years. But health care and health education alone do not change their attitudes and their life-style. They need to learn to appreciate and accept the services and change their attitudes. Therefore, in addition to the health care services, the local congregation with the help of the health staff has started a small school in one colony. A thatched shelter is provided right in the midst of their huts so that these children can be

educated and at the same time they can keep an eye on their huts in the absence of their parents. The Bishop Rt. Rev. K. E. Swamidas took special interest in these children and inaugurated the school on the 16th of June 1989. He has also deputed an evangelist Mrs. K. Chandraleela Anantha Rao who is also a trained teacher to teach and train these children.

Thanks to the Women's Fellowship of the C.S.I. They offer to train some teachers for Pre-School children came just in time when we were in need of some trained teachers. 2 young girls who have studied up to 10th Std. and are idle at home are picked out from the local congregation and sent for the training conducted at the Wesley Girls Junior College, Secunderbad in the month of July, 1989. They are back with us now. One girl is already working along with Mrs. Anantha Rao. A second school is opened in the 2nd colony of the tribals. It was inaugurated by the Bishop Rt. Rev. K. E. Swamidas on the 24th of August, 1989. The second trained girl absorbed in this school. At present 25 children are enrolled in the 1st school and 20 in the 2nd School. Many of these children are bright and intelligent and are learning fast. Within 2 months of schooling the children in the 1st school were able to put up a programme on the 15th August, 1989. They have also given good performance of action songs etc. when the 2nd school was opened. This will motivate the children in the 2nd colony to join the school and promote child-to-child learning. They have learnt good manners and to be clean and tidy; they are slowly learning about the importance of discipline and of keeping the environment clean. Now the health staff from the C.S.I. Hospital finds it easy to distribute the multipurpose food, supplied by the Government to the malnourished children belonging to the backward classes. The children are given free Iron & Folic acid tablets; Vit. A solution and polio vaccine. The staff has not yet ventured to give any vaccine injection because these children run away as soon as they see syring and needle. It will be some time before they are ready for an injection.

Once the children are used to the staff, they are very affectionate like other children and we are enjoying being with them. Give the opportunity, these children are capable of competing in all respects with other children of their age and join the main stream of students.

I am thankful to the Lord for leading us to these backward people and using us in His service. It is my sincere prayer to the Lord that He blesses our humble efforts to uplift these downtrodden people and that these people will come to know and experience the Love of Jesus through our lives. We continue to labour in His vineyard to receive the fruits in abundance through the master of the vineyard.

* Sr. Simon is the Nursing Superintendent of the CSI Hospital in Karimnagar.

Unique Opportunity for Christian Service in a Rural Eye Hospital

Applications are invited for the post of Medical Superintendent of Bamdah Christian Hospital. Bihar (25 miles from Baidyanath, Deoghar).

The Hospital is primarily an Eye Hospital to which 3,000 to 4,000 patients come every winter for surgical and medical treatment of eye conditions, the most common being cataract. In the summer months, off season, the hospital provides, within limits, general medical services to the surrounding rural population.

A qualification and/or good practical experience in Ophthalmology is essential. A post could also be available for a suitably qualified wife, medical, nursing or paramedical. Starting salary for a doctor 4 years qualified not less than Rs. 2,500/- per month including administrative responsibility allowance of Rs. 300/- per month. There would also be generous education allowances for up to three children of school age. Annual leave would be two months, with further periods for study leave from time to time in the off season. This could be used to gain further experience in other hospitals.

Funds are available for the development of the hospital, purchase of new instruments and equipment, and for Community Health Projects.

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Please write, including bio-data, to :

DR. BRYAN E. L. THOMPSON
St. Luke's Hospital
P. O. HIRANPUR 816 104
Dist. Sahebganj, Bihar.

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